1:Beaglehole and Beaglehole E-5 (1934-5) 1938 Pukapukans

the end of the seclusion period for boys attaining adulthood. In general, it seems that the house was reserved for the exclusive use of the priests and that others went there only on errands.

Besides priestly costume, peace "nets" (*kupenga uvlo*)—one associated with each of the gods Te Laupapa, Te Alongaoa, Taua, and a forgotten Yato god—were kept in the principal god house of the lineages. One was strung up at a meeting place by priests before the people congregated (p. 389).

The sacred enclosure (*awanga ya*) corresponds to the religious marae of other parts of Polynesia. Though no enclosure remains in existence today the sites of several are well known; on two of these a few stones are still in position. (See p. 160.) In the center of the enclosure was the sacred stone (*unu*), the material representation of the god, a solid piece of *punga* coral, of any size or shape. One side of the stone, arbitrarily called the face, was turned toward the east. The priest stepped into the enclosure from one of two entrances (*pu*), breaks in the coral curbing. One entrance was on the eastern (outer beach) side and was called *pu ki ngauta;* the other on the west or lagoon side was called *pu ki tai.* The priest advanced to the sacred stone, seated himself cross-legged before it and addressed the stone, and thus the god, in this position.

Under ordinary circumstances, no person other than the priest and his servant (*taute*) was allowed on the enclosure. On set occasions, however, men went there, as to the god house, to clean up the ground, pick up rubbish, weed, refresh the gravel, or rebuild the curbings. No women assisted at this or any other time. No record survives of any ceremony designed to remove tapu from the enclosure so that the uninitiated might approach it. The routine cleanings were performed by the priest's servant who also acted as messenger for the priest.

Two worshiping structures are called *newu*, not *awanga*. These are *te newu o Tulikalo* and *te newu o Te Maungatu*. The meaning of the word *newu* in this sense is not clear. Some informants believed that *newu* is the name of the place where a god emerged from the Underworld when he visited the world of mortals. Others believed that because *newu* is the name of attendant spirits, enclosures called *newu* are those where attendant spirits of the major gods might be consulted.

The sacred clearings (*yionga*) of ancestor gods, were cleared avenues, bordered by coconut trees, which ran from the place where the man—later deified—was killed to the lagoon beach or, less frequently, to the outer beach. Clearings might be up to 100 yards long, and from 10 to 15 feet wide. They were kept weeded and cleared of rubbish. Clearings for ancestor gods were called *yionga tangata mate* to distinguish them from the *yionga ola* clearings erected for the sacred maid (*mayakitanga*) to walk on. Both types of clearings were made on land owned by the lineage sponsoring the god or the